successions are only figures in a mental experience.
There we see that all meets and all principles,
all persistent realities of existence—for the finite
as a principle of being is as persistent as the
infinite,—stand in a primary relation to each other
in a free, not an exclusive unity of the Absolute^
and that the way they present themselves to us in a
material or a mental world is only a working out
of them in secondary, tertiary or yet lower
relativities. The Absolute has not become the
contrary of itself and assumed at a certain date real
or unreal relativities of which it was originally
incapable, nor has the **One** become by a miracle
the Many, nor the unconditioned deviated into
the conditioned, nor the unqualitied sprouted
out into qualities. These oppositions are only the
conveniences of our mental consciousness, our
divisions of the indivisible. The things they
represent are not fictions, they are realities, but
they are not rightly known if they are set in
irreconcilable opposition to or separation from
each other; for there is no such irreconcilable
opposition or separation of them in the all-view of
the Absolute. This is the weakness not

only of
our scientific divisions and metaphysical
distinctions,
but of our exclusive spiritual realisations
which are
only exclusive because to arrive at them
we have to
start from our limiting and dividing
mental
consciousness. We have to make the
metaphysical
distinctions in order to help our
intelligence
towards a truth which exceeds it,
because it is only